THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY

AND FREE RELIGIOUS FELLOWSHIP

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FINISHING THE TASK

THE work of rebuilding Essex Hall, the headquarters in London of the General Assembly of the Unitarian and Free Christian Churches has begun. A letter in our correspondence columns this week describes what has been done in raising the necessary money, and what remains to be done. The raising of such large sums has been a matter of faith. The faith that began the Essex Hall Rebuilding Fund has been more than justified. If there is a full-hearted response to the appeal in the letter, the headquarters, a building of great advantage to the whole Unitarian movement, will open free of debt. It is improbable that the promotors of the Fund dreamt of that in the first place.

The Future

It is a splendid achievement. But the building will be more than an achievement. It will be a symbol in the minds of many for the future of the movement. The time will come when many unchurched in this country will try to find their home. The phase through which Unitarianism is passing now will be followed at some time or other with a renewal. In the minds of many the new Essex Hall will symbolize just that. It will be a gift not merely to the present but to the future. Perhaps the unknowns of the future will come to Essex Hall, and to the churches which will send them, and bear in honoured memory these, who in a time of seeming spiritual dearth, kept the way open for a renewal of the spiritual life.

What has the Unitarian movement to give?

The Argument

At all times and places men argue about the existence of God. The argument may be for or against, but it is about God. The intellect of man will not allow him to drop God overboard. For the Unitarian movement the argument is accepted, not for its own sake but with the faith of religion.

This is not an "ism," it is not what is usually called a faith; it does not impose a "yes" or a "no"; it is based upon a conviction, deeper than many "isms" and faiths, that there is a certainty so secure that the open mind can freely talk about it. In short that man has intellectual needs as well as emotional, and that perhaps the bravest thing to do in religion is to recognize these needs and leave the way open for them.

The Conflict

The Unitarian movement recognizes, no matter what the consequences may be, that there is a contemporary conflict in the life of the spirit that no amount of traditional reiteration can gloss over. The moral and spiritual values for instance of this country are bound up with a traditional Christianity that necessarily clashes with what most men know and believe about their contemporary world. The schoolboy is taught right conduct through stories and affirmations which he knows to be legendary, and which many—perhaps most—of those who teach know to be legendary also. A troubled compromise may be patched up by the schoolboy as well as by the master, but to suppose that there is no deep conflict, with consequent spiritual distress for many, is to suppose that the word of the Church of England (for instance) is the word of what is taking place in some of the most spiritually quickened persons in the community—it isn't. And it is an important matter that it is not so.

A Question

The simplicity of this conflict is in a sense devastating. An ordinary careful reading of the New Testament will raise the question: how did those who wrote know exactly what was going on in the mind of Jesus at given moments? The gospel of John is based primarily upon this assumed knowledge. It is an old question, but it has been glossed over by the resort to ignorance for its own sake, as long as the ignorance will give some sort of satisfaction. The only possible answer open to traditional religion is miracle; that those who wrote possessed supernatural insights not open to ordinary men. This answer, no matter what else is said about it, is in conflict with what the boy learns about every other aspect of the past, and most of the judgments he must make upon the present. It is in defiance of the truth by which, he is taught, all other things must be judged. Truth, at least in the teaching, for him is wounded, and he must use his own means, if he can to heal it.

There are many persons, it must be assumed, in which this kind of conflict is taking place. They are not helpless, they are not looking for an "ism" to save them, they can work out their own salvation. It is a reasonable hope that some day—indeed it can be a faith—they will need the flesh and blood of an institution through which creatively they can construct their religious life. The Unitarian churches will be waiting for them.

It is such a hope that Essex Hall symbolizes.

THE SHOCKING CENTURY

THE STORY OF SOME UNITARIAN IDEAS—III

By Wallace B. Tavener

WE have written of the characteristic Unitarian ideas of Freedom and Toleration, Reason and Progress. These were the great strengths in the Unitarian argument and gospel. For it was a gospel. It was a call to behold, under God, the capacities, the promise and the actual good in human life.

I do not know how the orthodox proclamation can be regarded as a gospel, good news, for the news is that mankind generally is incapable of any good, and is, for the most part, doomed to everlasting pains of hell.

These Unitarian ideas of Freedom, Toleration, Reason and Progress were the strength of the Unitarian gospel up to the turn of the century. But the twentieth century produced a series of widespread disasters which were without doubt a great shock to the liberal intelligence. I would not say that these disasters were absolutely unforeseen and that nobody had any divination or foreboding of things to come. Books like Anatole France's "Penguin Island" and Jack London's "The Iron Heel", conjured up visions of the enormous destructive forces that society might well be preparing to unleash upon itself.

But these forebodings were related to the critical works of Brailsford, Hobson and Dickinson, and the ordinary man was dumbfounded by the wars that broke out. What really surprised people, I imagine, was not the outbreak of wars, but the unmanageable, blind fury of their hugeness. We had been toying with the idea of a German war long before 1914. What we had not envisaged was the months and months of slaughter in seas of thick mud. That was not people's idea of a battle, and what was surprising was that anybody would put up with it for a couple of hours, let alone four years.

On the top of the first world war came the exposure of economic mismanagement. Slumps in trade had been fairly regular, and were getting worse through two generations. The "post-war slump" was followed in due course by the 1929 Wall Street crash, and the economic activity of the West steadily ground down towards a standstill. In America a new President managed, by some heretical enactments, to stay the rot, while in Europe preparations for the next war helped industry out of the pit. But one of the products of the depression was Hitler.

The next war was clearly foreseen. Nevertheless, there was an aspect of it which, like the Somme battles of the first war, left people aghast and incredulous. This was the German death-camps. These horrors did not come of compulsive hostility but of fabricated malignity, and it looked as though men could after all find a taste for atrocity and inhumanity for its own sake. By the end of the war the wholesale bombing of cities by the Atlantic Allies left the weight of guilt nearly as much on one side as the other.

At the end of all this huge new powers appeared on the scene whose strength seemed to be precisely in their boldness in revoking and reviling the nineteenth century ideals of liberty, democracy, free-thought and humanity.

Enfeeblement of Unitarianism

All this seemed to constitute a massive proof that the liberal hopes and interpretations were quite wrong. History, it was now clear, did not go by graduated betterments but by cataclysms and expensive blunders. If this was progress it was progress on inhuman principles, and man himself was seen to be not a creature of reason and conscience, but a mere cork on vast tides of senseless unrest.

It was this world process that led to the revival of orthodoxy and to the enfeeblement of Unitarianism. All the ideas of Unitarianism that we have mentioned as its strength lost their reputation and appeal. The orthodox, as they surveyed the world-scene of unreason, atrocity and disappointment, saw that this was more consonant with their account of things than with ours. "Protestantism was sliding into Unitarianism", as they put it, until these events gave the darkness of Calvinism its chance to come back.

A strangely sombre world of human inanition and surrender began to be preached by the Barthians. Reason was repudiated in blind fashion. Human initiative was put at a complete discount. Biblical truth was supreme over all, and Biblical truth was found in select passages from St. Paul. The common form for all propagandists for many years has been to exult over the death of liberalism.

What Is Actually Happening?

It is no use pretending that something that has happened has not happened, and the brute objective fact for us is that our ideas have been deliberately set upon and have suffered a monumental defeat. There have been some adventitious factors in this defeat, e.g. clever tactics on the one side and none on the other, but such things in our present account are not essential.

There is a sense in which revived orthodoxy is quite correct. It says that its teaching is more consonant with a world of perpetual human disaster than is Unitarianism. This is true because it is itself a reflection of these very events, a product, an image of such a world. It is suitable for an age of disasters because it is one of the disasters itself. It is just one of the symptoms of an idealogical turmoil in the West.

It is, of course, true that we have been afflicted by horrors and inhumanities. But at the same time that we should recall that they have been *perceived* to be horrors, and that they have been resisted by great forces representing the better mind of humanity. How is this resistance accounted for by orthodoxy? No attempt is made to account for it. And it is a strange thing that of two kinds of forces in the world our religious teachers should put before us the impressive power of evil, and not mention, far less encourage, the efforts of the good. By this kind of selection of some facts of experience and dodging the others they show themselves as being quite unrealistic. The muckraker is not more realistic than the idealist.

Being unrealistic they do not surprise us when they are blind to what is actually happening in the real world. They are eager to tell us over and over again that nineteenth century ideas are all dead and out of the picture. Of course, there are great areas of the world where our nineteenth century ideas have never been understood. But to suggest that the ideas of Freedom, Toleration, Progress and Reason no longer count anywhere is a piece of fatuous misinformation. The democracies that, one way or another, have cherished these ideas have survived the vast trials of strength in which illiberal autocracies have crashed in ruin one after another. Is this huge historical feature of our time worth no notice? And in these days, as we write, dictatorship countries in East Europe are being convulsed by popular movements in which the dynamic force is a hunger for freedom and toleration. It is time for the complacent despairers of liberalism, whom we hear so often in so-called religious broadcasting, to issue a new set of records.

IT OCCURRED TO ME

By Muriel Hilton

IT is a sad reflection on our times that little or no mention is made of the saints of our day and generation when they pass away, and so much is made of the fabulously paid stars of the entertainment world who dazzle brightly for a brief period before they are lost in oblivion.

Dr. Leo Baeck, who died last November at 83 years of age, was one of the great men of our day, a scholar and a saint. He was formerly Chief Rabbi of Berlin and President of the Central Organization of Jews in Germany. Although he could have escaped from Nazi Germany he stayed with his people, suffered with them the horrors of the concentration camp, fortifying them with his own faith and courage, feeding their minds from the storehouse of his knowledge of the great philosophers. Because of him thousands of helpless Jews went more bravely to their death, and it was only by an

oversight that he himself was not killed. Some day, no doubt, the full story of this great man will be told, and we who know comparatively little from our scant reading of him can but marvel at his high courage and goodness.

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"Morning", by Julian Fane, is full of the beauty and wonder of childhood, its variation of mood from ecstasy tto dark despair, from recklessness to moody timidity. The novel covers the two years 1938 and 1939 when the boy was seven and eight, and the delicate transitions from the child to the boy about to leave home for school are most exquisitely and imaginatively described. The setting of the book is in the country, and the boy's parents belong to the wealthy strata of society. The staff of the house are more real to him than his parents who seem unable to make a lasting contact with him. Indeed, his father seems unusually obtuse. Many of the episodes in this book about childhood will haunt the mind for a long while. It is most beautifully conceived and written, and will be enjoyed by the majority of discerning readers.

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There is no doubt about it, this is a bad time for poetry, and we probably have our own reasons for the decline of interest. The poetry of the last twenty years or so has on the whole been difficult, obscure, lacking in singing qualities. It has made little appeal to those who enjoy the rhythm and music of poetry as well as feeling that it speaks in sublime language of common human experience. Poetry must be individual and at the same time universal. We feel that modern poetry is individual all right, but generally speaking it is only understood by comparatively few. Perhaps it is that poets as well as those who should be enjoying poetry have lost their hold on the elemental things from which poetry sprang; they are not nearly so certain of the fundamental values. Also it is the age of "admass" and with the speed, noise, emphasis on material things, the "keeping up with the Jones's" people are not receptive for appreciating poetry. Poetry, like religion, needs the still quiet mind.

There is a difference between the poetic element in life and the appeal of the beautiful. Rupert Brooke spoke of "the keen impassioned beauty of a great machine" and whilst we may agree that we respond aesthetically to the streamlined machines and architecture of our day, they do not emanate a poetic quality.

J. C. Powys in a stimulating essay on "Culture and Poetry" enumerates those things which have a poetical, floating and fluctuating quality. He gives a list starting with loaves of bread, honey in the honeycomb, and proceeds to such articles as a plough, a windmill and a candle which have deep symbolical meaning.

Poetry hovers over those things which have ancestral associations, which form a part of man's background from the earliest times. To-day we are far removed from the earth and feel little of the grand rhythm and pageantry of nature. Our roots do not go down deeply enough to be nourished by the life which is sustaining and satisfying; we are so easily distracted, fearful and insecure. No wonder this is a bad time for poetry as well as for religion, for they are inextricably part of each other.

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After reading J. C. Powys and his list of those things which possess a poetical element, I enumerated some of those which for me emanate that special quality. Loaves of bread and honey in the honeycomb would probably head most lists, for they belong to the ages and the simple enjoyment of man. There is also:—a fallow field, the circling movements of seagulls, moonlight on wet roofs, trees reflected in water, stones after rain, the first evening star, spiders' webs buttressed by rain-pearled threads in Autumn, the sound of summer rain, the first fall of snow. And what housewife can fail to respond to the firelight glow, a bowl of fruit and milk in a jug!

VERY ODD

By Glyn J. Pruce

A YEAR or two ago I was leaning over a ship's rail, in an African port, photographing natives rolling oil drums down the dock-side. A man next to me asked if he could look at my camera. He was a port official, a pleasant, well-educated man. I handed it to him and he said in a kindly way, ". . . ah, it's just a simple box-camera type".

To my surprise I heard myself denying it. I heard myself claiming it was an expensive, elaborate model, and so on. Even as I spoke I knew I was a fool, saying a foolish thing. But at that moment I couldn't stop myself. He was black and I was white, therefore I couldn't admit my camera was cheap and simple and built on the box-principle. I had to lie and stupidly claim all sorts of things knowing that he didn't believe the obvious untruths, and I knowing it myself. He quietly gave me the camera back, and moved away. Despite all my Christian convictions and good intentions the fact that he was a negro and of a black race caused my childish prejudice to show itself, even against my will.

It's hard to be sympathetic when people are of a different colour and race, and even harder when they are a long way away.

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Prejudice and lack of sympathy isn't all one-sided, of course. An African and his wife came onto the top of a crowded bus during a rush-hour in the West End of London. The conductress told them to return downstairs and stand as the top was full. They didn't move. Again later she told them to go downstairs as she could lose her job allowing people to stand on top. They didn't move. One seat on top became vacant; she asked one of them to sit down. Neither moved. By now the conductress was paralyzed with astonished anger. As the two Africans got off at their stop, having stood upstairs all the way, they complained bitterly to the conductress that she was persecuting them because of their colour. The prejudice of the Africans had blinded their eyes to the facts of the situation. The conductress was right. But prejudice can get the better of anyone sometimes, coloured black, white, or yellow.

Nevertheless, cameras and buses don't compare with bombardments. Englishmen, Hungarians or Egyptians—all are people, and we must give the same sympathy for them all when they suffer.

We may not be able to alter swiftly national policies. But we can enlarge and extend our own attitudes to remember and feel and say, in times like these, that we are all children of God. A demand is laid upon us by the Gospel of Jesus. Our compassion must cover all of those who suffer —and all who mourn—regardless of cause, or of race or colour.

SAINT AND FANATIC

R. E. W. Martin

IT is not always a simple matter to distinguish with precise certainty between inspiration and delusion, between the illuminations of the saint or visionary and the delusions of the eccentric or fanatic. Two books which do help to distinguish between these two forms as exemplified in the lives of two women, are: *The Maid of Orleans*, by Sven Stolpe (Burns Oates, 25s.) and *Past Finding Out: The Tragic Story of Joanna Southcott and her Successors*, by G. R. Balleine (S.P.C.K., 15s. 6d.)

Sven Stolpe's study of Joan of Arc is a masterly summary of the available evidence. He states that the study of this saint has entered upon a crisis, due to the publication in 1948 of a revolutionary study by Jacques Cordier which "relegates to legend a very large number of the accepted reports concerning Joan of Arc, reduces her revelations to hysterical phenomena, rejects most of the accounts of her miracles as later inventions, and in general attempts to show

that Joan's military and political contribution has been exaggerated".

Stolpe does not agree with Cordier nor does he concur with those Christian students who have built up the personality of Joan on unreliable evidence. He suggests that for too long she has been thought of as the glorious patriot: "The patriotic side of Joan must not be allowed to obscure her deepest mission, which is to follow the example of Christ and to give her life for humanity". This was the fact brought out by Bernanos and it does give Joan her place as one of the great figures of French history or of any history.

Joan's sainthood was not based on her mystical experiences, but upon her mission, which was to suffer for mankind. Her martyrdom was therefore one linked with humanity's future rather than with the fate of France. This book deserves most careful attention as a work of careful scholarship and insight.

Joanna Southcott and her box caused much speculation through many years, and even yet the agitation has not entirely died down. G. R. Balleine writes of Joanna herself and those odd folk such as John Wroe, George Turner and Richard Brothers. Joanna's religious life took an abnormal twist when she was 42 years of age. She felt the awakening of prophetic powers and began to write down her prophecies and to build up her following. Like Joan of Arc she heard voices, and perhaps she was not entirely a charlatan, but rather a deluded mind and clouded soul. She began her work in Exeter but did not attract many disciples. She was known as a domestic servant there, but when she went to London in 1803 she had phenomenal success. She began issuing her seals or passports to heaven and acquired a following from Newcastle to Land's End; chapels were opened and in 1812 a disciple left Joanna a legacy of £250 a year.

The Southcottian movement, though peopled by cranks and oddities, gained in strength, and even to-day this sect has not completely disappeared. A full analysis of the subject would be an immense labour, Mr. Balleine's analysis is an excellent and readable substitute, likely to endure because the matter is not that which really deserves close attention.

RELIGION AND THE ATOMIC AGE

By John Rowland

IT is possible that those who live in the early days of a new age may never really see how extraordinary are the changes that have to be faced. Did those of our ancestors who took part in the great historic change which we call the Industrial Revolution know that the world was changing, and that the change was what the scientists call irreversible? It must be doubted. And only the more knowledgeable of people to-day can see that the great power station at Calder Hall in Cumberland, which the Queen officially opened a few months ago, is a sign of things to come which may completely alter our whole way of life.

The new Prime Minister seems to have realized it, at any rate; his appointment of a Minister of Power (whose main responsibility, it is believed, will be the development of nuclear power stations) shows that the Government is aware of the way in which things may be due to change in a matter of a few short years.

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Why, it may be asked, should this necessarily herald a new age? Why should it not just be that atomic energy is a useful supplement to our normal industrial sources of power? Why should a change be the herald of an epoch as different from the past as the age of machinery which was started nearly two centuries ago by the development of the Industrial Revolution? For one reason, because nuclear power stations are in one way vitally different from the power stations to which we have become accustomed. They use atomic fuel: and the main atomic fuel, the metal called plutonium, is not used up in the course of its application. In other words, the plutonium with which the station starts will provide the heat to drive a steam turbine or other heat engine, and will, at the same time, turn some inert material into plutonium, so that, at the end of a month or a year, large amounts of power will have been provided, to work factories or to light and heat our homes, and more fuel will be available at the end of that period than was available at the beginning. That change is a revolutionary change.

Another point is that the atomic energy factories will be state factories, and they will be to some extent tied up with the development of atomic weapons. Many of those who work in them will thus be civil servants, and their work will be governed by the Official Secrets Act. They will have to face restrictions on their mental freedom—restrictions which may inevitably apply to more and more people as the twentieth century draws near to its end. Has this problem been faced? Again, we must feel doubtful about it.

Now, it may be said that all this is purely material, and is in no way a problem for the religious man and his church. But in the past churches have sometimes been left behind by developments in the material world, they have found themselves high and dry, spending their energies on the discussions of problems that no longer exist, using language which the man in the street finds meaningless, and in consequence finding their congregations shrinking, and consisting of a small number of elderly people who find comfort and escape in a religious point of view.

If this is to be avoided in the age which is now starting, the facts of science and technology will have to be boldly faced—faced with greater boldness than there has yet been evidence that anyone possesses. This is not entirely a material problem, though its basis may appear to be material. It is a mental, moral, and spiritual problem too. For if our world has to face changes more revolutionary and more swift than those which took place during the period of the Industrial Revolution—if, moreover, there are to be new and vital problems in everyday life crying out for solution, the churches will have to find a way of dealing with these matters. The mental challenge of the atomic age may not seem so startling as, say, the challenge of Darwinism a century ago, or the challenge of Freud's psychology 50 years ago; but in reality it is greater, because it will mean greater changes in the way of life of millions of people the world over.

WHY AND WHEREFORE?

Question: *The word grace is used quite frequently in Unitarian services without a full understanding of its meaning. I certainly don't quite know what is meant by it, and in any case the meaning which we apply to grace I assume must be quite different to the meaning which I believe is attached to it by Roman Catholics.*

Answer: Grace is a term not often used by Unitarians in statements of religious belief. It has found its way into our services through hymns we have borrowed from orthodox writers. It occurs in our orders of liturgical worship chiefly in collects substantially those of the Anglican prayer book, or in prayers written by men of the older phase of Unitarian theology. They prayed in New Testament phrases and as we make their petitions our own we must remember that grace in the New Testament was not the limited and arbitrary passport to heaven that it later became in Roman Catholic and Protestant theology. Jesus believed in the loving kindness of God who makes his sun to shine on the evil and the good. The writers of the Epistles called that Old Testament sense of the loving intention of God by the lovely word "charis" which we translate as grace. Apostles set out in the grace of God, believers prayed at the throne of grace, grace everywhere was God's spirit bearing the means of salvation. The fruits of grace came naturally to be the virtues and experiences that come from living consciously in the presence of God.

When we use this word in our Unitarian services we have simply to recall the experience of God in our lives to which it corresponds. We speak of our awareness of God's all-penetrating life and of the expansion of our personality

towards God. If we by-pass orthodox doctrines and go back to the New Testament we realize that grace was the spiritual awareness in which Jesus lived, and which Paul proclaimed. Grace is the full rich light of God shining upon human life. Martineau prayed for all time when he wrote "Let the noontide of Thy grace remain".

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Essex Hall

Sir,—The magnificent response that has been made to the Essex Hall Rebuilding Fund Appeal has encouraged the Essex Hall Trustees to take a major decision, and to accept the lowest of six tenders received for the new building.

Without the most generous support already given to the Appeal Fund the Trustees might well have felt unable to accept the responsibility for the new building as planned and might have had to face the well-nigh insuperable problem of, somehow, cutting down the size and quality of the New Essex Hall.

During the two years since the original preliminary estimate of the total cost was made, the cost of building and materials has steadily risen and it is now considered that the total cost, based on the contract price together with the architects', surveyors' and other fees and including a half-share in the cost of a party wall, the Clerk of Work's salary, additional fixtures and furnishings and some allowance for any further rise in building costs, will be £95,000.

Towards this total the Trustees have already in hand, or expect to receive from promises made from various sources, a total of some £83,000.

This leaves a gap of £12,000 for which I now confidently appeal in the knowledge that all those who have already so generously subscribed, together with many who still intend to do so, will make a tremendous effort to see that this extra, and I hope final target, will be achieved before the building is completed. Work on the site actually started in January.

For my own part I believe so firmly in the great advantage this new Headquarters Building will prove to our Denomination as a whole, that I have undertaken to contribute another £1,000 to cover the costs of the Appeal so that every penny subscribed to the Fund will go without any deduction to the actual rebuilding.—Yours,

M. Edith Martineau
(President of the Essex Hall Rebuilding Fund.)

Length of Messages

Sir,—Just now we are especially aware of the custom of the General Assembly of sending out from time to time the words of important people to be read as messages in our churches on the appropriate Sundays as part of the service (which part is not specified); but when one contemplates in calm and quiet the great length of the messages, the sometimes quite remarkable length of some of the sentences of which they are composed, and the curious snatches of song or slang which sometimes creep in, there are grounds for wondering whether or not the writers seriously expect their words to be read aloud as part of an act of worship; and therefore, Sir, we write with some urgency but with all due respect to these distinguished users of the written and spoken word to suggest that in the interests of, firstly, achieving the efficient, smoothly-flowing, finished-in-time-to-catch-the-bus service of worship which seems to be the ideal in these times and, secondly, fostering and strengthening our denominational esprit-de-corps by making the most effective use of our special denominational occasions, that these message-givers should couch their thoughts and greetings in a briefer length and more readable style, something, may we say without offence, more akin to the length and simple diction of an average Short Metre hymn which such messages might then suitably replace in our Sunday worship from time to time without causing any undue alarm in the vestry or additional wandering of attention in the pews.—Yours,

Manchester College, Oxford.

Bruce Findlow,
Robin Williamson,
G. I. Peate.

"The Two Wings of Unitarianism"

Sir,—One has much sympathy with Rev. A. B. Downing. The article he complains of utterly fails to espy the battlements of our faith and merely browses among the battlements. But why blame the editor? He was probably so overcome by finding an outsider who had picked on Unitarianism for a thesis that he thought we all ought to know about it. Besides, the author credits us with two wings which means, I hope, that he pictures a community able to mount up as an eagle. And yet I am uneasily reminded of Hulme's caustic phrase, "to pity the plumage and forget the dying bird". Is this what our thesis-writer is doing? Is he, like so many others, only interested in our wings, qua wings, regardless of whether the bird is rare and valuable or just a kind of dodo? Be that as it may, the point for *our* interest is whether indeed the wings work together, whether they have any lifting power. That is our own special problem and the way to an answer does not surely lead through a laying-on of knowledge in the form of a thesis any more than it leads through a laying-on of hands in the form of respect for tradition. One has the feeling that this approach, representing progress by elimination, would have the support of most Unitarians including, I trust that lively and indomitable defender of our faith in Northern Ireland, Dr. Agnew.—Yours,

Staffs. *D. S. Malbon.*

"Crazy Mixed-Up Kids"

Sir,—I would like to express my appreciation for the article "Religion and Crazy Mixed-up Kids" which appeared in your last issue. As this is the first of a series I may be premature in my judgment, but I think the fact that a report on the services is being published is making those services valuable for a larger audience than the comparatively small one in Manchester. I am a solitary Unitarian here and although I would very much like to be at those services in Manchester, it cannot be. At the moment circumstances are such that I cannot attend a place of worship, but I do not want to feel that I am alone with my problems here. I am convinced that there must be other young people, Unitarian and otherwise, who will find this series of great value.—Yours,

Doncaster Training College. *Dorothy Ducksbury.*

Sir,—Under the headings of "Something Has Been Started" and "Religion and Crazy Mixed-Up Kids" two students have given a lot of readers something to think seriously about.

Because youngsters to-day enjoy themselves in a different way than the young people of say, thirty years ago, it does not mean that they do not think about life and its many problems or do not spare some thought for Christian Truths.

Last Sunday evening I attended a Youth Service in a Unitarian Church and came away feeling that we older folk had very little to worry about regarding whether the youngsters of to-day would be able and willing to step in the many positions of Church work in the future. I felt deep sincerity in the service and I am sure if once the gulf between the outlook of young and old can be bridged we are well on the way to some good work being done by young people everywhere.

Deep down our youngsters are as affectionate, willing to be helpful and ready to share the problems that come along, but, in fairness to them I must say they are more keenly aware to-day of any hypocrisy which presents itself. We older folk and leaders of organizations must be sure that in our daily routine we are endeavouring to live our own lives in the Christian way. There is no room to-day for hypocrisy otherwise we can never hope to convince youth there is something called real religion.—Yours,

Eccles, Lancs. *Gladys B. Chadwick-Rider.*

H-Bomb Tests

Sir,—The members and congregation of the Unitarian Meeting House, New Street, Aberystwyth, meeting on Sunday last to observe International Sunday, passed the following resolution, copies of which have been sent to the Prime Minister and Mr. Roderic Bowen, M.P.

"We Liberal Christians believe that the cause of humanity will not and cannot be served by the forthcoming nuclear explosion tests which the British Government propose to carry out in the Pacific Ocean next month.

The worship of material power has brought us to a position in which men are beginning to realize in deadly fear that this false god is leading them to destruction. To-day it is not war

itself that is the only or immediate menace; now even the preparation for war can seal the doom of the human race.

Prominent scientists have recently expressed their concern lest already the explosions which have taken place may have so poisoned the atmosphere that through the mutation of genes and other ways, future generations are doomed to insanity and premature death.

We believe that in the slow struggle towards the establishment of the Kingdom of God on earth, the next major obstacle to be overcome is the preparation for and belief in the practice of modern war. Our appeal is made in the hope that our country will courageously renounce the tests in the cause of peace and the physical survival of mankind."—Yours,

Aberystwyth. *J. Stuart Glover (Secretary).*

A Renovated Church

THE congregation of Leigh Unitarian Church, Lancashire, have begun their Diamond Jubilee year in good form. The Church was founded in 1897 and in latter years the buildings have shown signs of much needed repairs. For the last seven months the congregation have been holding the services in the schoolroom. On Saturday, February 23, after the alterations and repairs and decorations had been completed, a well-attended re-opening and re-dedication service was held. The re-opening ceremony was held on the steps of the church.

The alterations and renovations have transformed the Church into what the local press calls one of the most beautiful churches in the whole of the Leigh district.

Following the re-opening service the congregation entered the Church for the re-dedication service, conducted by the Rev. Dr. R. W. Wilde. The sermon was preached by the Rev. P. N. Tindall, of the Ancient Chapel of Toxteth. The Act of Dedication was taken by the Rev. John W. Maw and the Rev. Ernest W. Deakin. The congregation filled every available seat and chairs were placed wherever space could be found.

A cherry red carpet down the central aisle now leads up to the new reredos, chancel, reading desk and pulpit.

The chancel is carpeted with a rich cherry red carpet into which has been woven silver crosses. This carpet was woven in Kidderminster for Mr. Grundy (Chairman) and blends with the new furniture of light oak and the cream and gold of the walls.

On the right of the chancel is a new feature, an attractively laid-out Children's Corner with its own table, reading desk and font. On the walls behind the table are pictures by Margaret Tarrant, while in the centre over the table is a painting of the "Last Supper". A copy of Leonardo da Vinci's "Last Supper" in colours sent from America for the Children's Corner by Mr. Deakin's daughter.

The church furniture has all been given by members in memory of their loved ones. The two big chandeliers hanging from a blue ceiling have been designed, made and donated by Mr. and Mrs. Frank Rothwell.

Many have been the gifts from members but one supporter must be mentioned. Without the great generosity of the chairman, G. Vincent Grundy, Esq., J.P., this work could not possibly have been completed.

A Gift Day was held on Sunday, the day after the re-opening, and the target was fixed at £250. At the end of the day the sum of £285 had been given.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 43 1s. 8d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial: EUS. 2512

Miscellaneous

AUTHORS invited submit MSS all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe (Estd. 1898).

SOME PERSONALITIES AT THE GENERAL ASSEMBLY

Annual Meetings at Birmingham, April 23-26

Anniversary Preacher. The Rev. A. W. Vallance is among the best known men in the Unitarian ministry. His pastorates have both been in the Manchester area. He served the cause at Pendleton from 1927-43 and since then has occupied the pulpit at Altrincham. He has served on the General Assembly Council for some years and has appeared on the platform at Assembly meetings on several occasions. Not least among his many services to the denomination is the Editorship of the popular monthly, *The Unitarian*.

Manchester is also represented at the Anniversary Service by Rev. John Storer who is to conduct the same. One of the younger men in the ministry, the Rev. John Storer is Minister at Hale Barn. He is also District Minister for the Manchester District Association and represents that body on the Council of the General Assembly.

The President (*to be appointed*). The Rev. J. Percival Chalk was one of the first "Pioneer Preachers"—the order founded by the late Rev. R. J. Campbell in the early days of "The New Theology Movement"—he saw service in the ministry at Banbury where he occupied the pulpit from 1917-19. This was followed by two years at Evesham. Following this he returned to the South and spent seven years leading the congregation at Wandsworth. During this period he was Secretary of the Unitarian Union for Social Service. Mr. Chalk responded to a call from Gee Cross Chapel in East Cheshire in 1929 and continued his ministry there until seven years ago when he came to his present charge at Croydon.

The regard in which he is held in the London district is reflected in the fact that he has been President of the London Sunday School Society and for the past two years President of the London and South-Eastern Provincial Assembly.

President-Elect. Rt. Hon. J. Chuter Ede, C.H., M.P., is one of the country's elder statesmen who has long been a familiar figure at Assembly gatherings and an acceptable preacher in Unitarian churches. A staunch defender of religious liberty, Mr. Chuter Ede is President of the International Association for Liberal Christianity and Religious Freedom. He has lately returned from the United States where he spoke at 48 meetings. He also visited Canada.

Cross Street Chapel, Manchester

Cross Street Chapel, Manchester—a "cathedral of Nonconformity" in the North—was destroyed by incendiary bombs in December, 1940. Various factors have delayed its rebuilding until now. But plans for a new building have recently been approved by the Town Planning Authority, and (in broad principle) by the War Damage Commission, and working drawings are now in process. It is hoped to begin the actual rebuilding towards the end of May, and the new structure should be completed in from nine to twelve months. The historic Chapel House, in which many of Manchester's most famous institutions were first mooted, and where many of its most famous sons were trained, was happily not damaged, and this will be incorporated in the new building. The new Chapel proper is designed to seat 270-300 people. Behind it, separated by a central hall, will be a commodious vestry, a meeting room capable of holding some fifty persons, together with modern toilet and kitchen accommodation, and a store room. The larger part of the cost will be met by the War Damage Commission; insurance will provide a little more; the congregation will be called upon to secure the remaining funds needed.

Belfast: Dr. H. J. McLachlan, minister of the First Church, Belfast, is chairman of the local United Nations Association Refugee Campaign Committee. On behalf of the committee he recently handed over to the general U.N.A. Refugee Fund cheques to the value of £15,000. The result, says the *Belfast Telegraph*, was a masterpiece of organization. The sum was two and a half times more than raised in any other provincial city.

Horsham: to mark the tenth anniversary of the present ministry, an illuminated inscription, together with a nest of carved oak coffee tables, was presented to the Rev. and Mrs. J. Martin Hall, at the Annual Meeting of Congregation, held on Wednesday, February 27. The meeting was well-attended, the gift, widely subscribed, and the presentation, made by Mr. T. Holt, accompanied by expressions of warm appreciation and regard.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 10, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. Sydney Herbert
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
ANDOVER, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
APLEY, Unitarian Chapel, Manchester Road, 6.30, Miss A. Hurstfield
BATH, Tyning Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BEWDLEY, Green (nr. Kidderminster), Unitarian Church, 11, Rev. Jesse Kirlew
BILLINGHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Brackenwood Road, 6.30 (March 17th), Rev. Maurice Jeremy
BIRMINGHAM, Church of Messiah, Broad Street, 11, Mr. C. H. Pollard, 6.30, Rev. Gordon Stuart
BIRMINGHAM, Wycliffe Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. B. Priestley
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. Wiby
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Isherwell Price
BOLTON, Unity Church, Thynne Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Crendall
BRIGHTON, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bartlett
BRISTOL, Oakfield Road, 11, Rev. A. H. Bartlett, 6.30, Supply
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rees Jones
CHATHAM, The Church of the Great Commission, Hanover Hill, 3, Mr. L. Grubble
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Mr. F. Walker
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Cousr. L. Edwards
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Eerie Shaw
CHORLEY, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Hosford Road, 11, Sunday School, 6.30, Mr. S. Burston
CROYDON, Free Christian Church, Bench Street, 6.30, Supply
CRYSTAL PALACE, Unitarian Church, Honiton Road, 11 and 6.30, Mrs. M. R. Dicken
DARLINGTON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Duncumb-Styan, 6.30, Rev. A. B. Duncumb
DERBY, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Coffin
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. C. G. Bolam
DEVIZES, Old Meeting House, 10.45, Mrs. E. Savage
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wells
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Mr. J. H. Evans, 6.30, Mr. G. Wilkinson
DUNSTABLE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavender
EXETER, George's Chapel, Fore Street, 6.30, Rev. L. J. Hinde
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. Harry Smith
GLASGOW, St. Vincent Place, Unitarian Church, 11, Rev. John Cavelier
GLOUCESTER, Barton Street, 3, Mr. F. Walker
GORLESTON, Ward Street Church, 11.15, Rev. R. Nevin Child
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. James Squires
HALIFAX, Northgate End, 10.45 and 6.30, Rev. J. B. Tonge
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
HINCKLEY, Great Meeting, Baines Lane, 11, Rev. Ralph E. Goddard, 6, Mrs. M. Hurst
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. S. Pethick
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11, Rev. Edgar W. Hill, 6.30, Rev. R. McGhee
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Gulliver, 6.30, Rev. John Hunter
LEICESTER, Newarke Road, 11, Junior Church, 6.30, Mr. C. V. Watson
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Supply
LETCHWORTH, Sanctuary, Miss J. E. Lindsay, The Little House, Garth Road, 11, —
LEWES, Westgate Chapel, 11, Dr. Jeremy Goring
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimmell
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
LIVERPOOL, Hardy Free Church, 11, Rev. N. Kingham
LIVERPOOL, Hope Hall, Hope Street, 6.30, Supply
LIVERPOOL, Gateacre Chapel, 11, Rev. Wesley R. Butler
LIVERPOOL, Mossley Road, Fazakerley, 3, Sunday School, 6.30, Rev. N. Kingham
LIVERPOOL, Upper Parliament Street, 6.30, Rev. C. Peers
LIVERPOOL, Upper Duke Street, 11 and 6.30, Rev. J. Kent Mumford
LONDON, Ball Street, Edgware Road, 6, Rev. Walter M. Lewis
LONDON, Brixton, Effra Road, 11, Rev. F. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Barry, 6.30, Rev. J. C. Ballantyne
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. F. Dalton
LONDON, Gordon Street, Hunter Lane, 11 and 6.30, Rev. K. C. Templeton
LONDON, Hackney, New Gravel Pit Chapel, Clapton Place, 6.30, Rev. John Kielty
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. May
LONDON, Highgate Hill Unitarian Church, 11, Mr. M. Trustcott
LONDON, Mare Hall Road, 11, Mr. T. E. Glanvill, 6.30, Mr. S. R. Martin
LONDON, Islington, Upper Street, Penton Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. A. G. Tennent
LONDON, Lewisham, Lee High Road, High Street, 6.30, Dr. Dorothy Tennent
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. G. E. Pimblett
LONDON, Richmond Free Church, Ormond Road, 11, Rev. W. M. Lloyd
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur Peacock
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newland Road, 6.30, Rev. F. Hankinson
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Pootr, 6.30, Rev. W. J. Tudor
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dore
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wakefield
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. Jesse Gill
MANCHESTER, Rumford Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (March 17th), 10.45, Rev. Sydney H. Knight
MANCHESTER, Willenhall Road, Cheetham-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mrs. H. Wilson
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEDBOURNE, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MORETON-HAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Tozer
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cuban Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 6.30, Mr. L. C. Tozer
NORTHWICH, Octagon Chapel, Collegiate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Supply
OLDBURY, Unitarian Church, Birmingham Street, 11, Rev. Harold A. Gore, 6.30, Rev. C. Hopson
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. Leonard Mason
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Mannamead Road, 11 and 6.30, Rev. E. H. Kimbley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Lawrence Redfern
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bard
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tilby
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Mosley
SHEFFIELD, Pubwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEPTON MALLET, High Street, Unitarian, 11, Rev. Francis Tebby, 6.30, Rev. W. L. Knap
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mr. H. A. Guy
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 10.45 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. G. L. Stuart
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. B. Vesey
SWINTON, Station Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TOTTERDOWN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Peirson
TORQUAY, Unity Church Meeting-for Indeed, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. C. A. Potts, 6.30, Mrs. J. E. Morton
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jeremy (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mrs. Bishop
YORK, St. Saviourgate Chapel, 6.30, U.Y.P.L.

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gordon
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Edgerton, Minister. Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grote Alley, Melbourne, C.1. Minister: Rev. W. Butterley. Meetings as advertised.
STANFORD COMMUNITY CHURCH, Austin Road, Stanford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Butterley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilde
WELLINGTON, Service suspended — Enquiries — Mrs. Webb, Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Ruffin

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Birth

Wood—On March 1, at the City General Hospital, Sheffield, to Margaret Olga (née Wood), wife of Dr. F. B. G. Wood, a daughter (Catherine Margaret).

Preliminary Notice

RETREAT, 1957

Manchester College, Oxford

Monday, July 15 to Friday, July 19

Please send names provisionally to Mrs. Dickin, 17a Hermitage Street, Crewkerne, Somerset, as soon as possible.

Holiday Accommodation

FOR EARLY HOLIDAYS. Convalescence or Rest, you will enjoy the warmth and comfort of Normanhurst, the small friendly hotel in "Britain's Best Climate". Twin-bedded, 5/7 guineas; Singles 5½ guineas upwards, including early tea, full board, heated bedroom (central heating everywhere). No gratuities. Breakfast in bed (nominal charge). Vegetarian if desired. Facing South, opposite covered Promenade, near warm Sun-Lounge. Illustrated brochures. Recommended by Unitarians. Also booking for Spring and Summer. Early reservations advised.—NORMANHURST PRIVATE HOTEL. Sea-front, ST. LEONARDS-ON-SEA, Sussex.

Recommendations Required

Ministers, Lay Pastors and Secretaries are asked to recommend persons who are suited to become members of the North and East Lancashire Unitarian and Free Christian Lay Preachers' Association. Confidentially to Leslie Procter, Secretary, at Willow House, Waterfoot, Rossendale, Lancs.

Padiham: This year so far has been a very busy one, the League Week-end being the outstanding event. This was held on February 9 and 10. On the Saturday, there was an afternoon tea and floor show, followed by a whist drive, and the services on Sunday were conducted by members of the various Leagues. The addresses were given by Miss C. Thompson, Miss V. Cunliffe, and Mr. F. Simpson. There was special music by the choir. On February 16, the Primary party was held, followed by the Prize Distribution when the Minister distributed 40 prizes. The entertainment was provided by the children.

The Essex Hall Effort which took the form of a whist drive realised £6. (February 23.)

March 3. The Y.P.L. conducted the services and the Junior School held a Service of Light during the afternoon, a most encouraging day.

THE NEW ESSEX HALL REBUILDING FUND

Twenty-Fourth List of Promises and Subscriptions

	£	s.	d.
Mr. Brown, Stourbridge Church		10	6
Mrs. Hossack, do.		10	6
Mrs. A. Burley, do.		2	0
William Chaney, do.	2	2	0
Mrs. Hoerman, do.	1	0	0
Mrs. W. Glover, do.	1	0	0
Surplus from Outing, do.	1	5	0
Mrs. E. Guest, do.	1	0	0
H. E. Pulfrey, do.	3	3	0
The Ladies, do.	10	0	0
Mrs. E. M. Robinson, do.	10	0	0
Miss E. E. Gray, do.		10	0
D. Evers, do.	1	0	0
Mrs. Heaton, do.	1	1	0
D. W. Woodall, do.		4	0
Mrs. Glover, do.	1	0	0
Miss E. E. Gray, do.		10	0
Mrs. Woodall and Family, Stourbridge Church		10	6
Collection at Musical Service, Stourbridge Church	5	11	6
The Plymouth Congregation	7	17	6
Members of Renshaw Street Domestic Mission, Manchester	30	0	0
Miss M. L. Preston, Rustington, Sussex	5	0	0
The Congregation, Maidstone Church	5	0	0
Rev. J. Glynne Davies, Belfast	1	1	0
Park Lane Sunday School Scholars, Wigan		10	0
Professor Clifton L. Hall, Nashville, Tennessee	10	0	0
Hen dy Cwdd Church, Cefn Coed	30	0	0
The Women's League, Wakefield	2	0	0
Loughborough Unitarian Church	4	10	0
	£136	18	6
Total Donations and Promises:			
Already published	57,209	15	10
This list	136	18	6
	£57,346	14	4

Treasurer: Leslie Procter, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

The National Union of Unitarian and Free Christian Lay Preachers

AN EASTER SCHOOL

for Lay Preachers

will be held at

Manchester College, Oxford, from April 18 to 22, 1957

Charges: £3 10s. full period :: 19s. 6d. per day.
Booking Forms shortly from Local Secretaries

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